

英美散文選粹

簡清國註

臺灣商務印書館印行



主編 王雲五

人人文

英 美 散 文 選 粹
ESSAYS
ENGLISH AND AMERICAN

附 詳 細 註 釋
簡 清 國 註

臺 灣 商 務 印 書 館 發 行

編印人人文庫序

余弱冠始授英文，爲謀教學相長，並滿足讀書慾，輒廣購英文出版物。彼時英國有所謂人人叢書 Everyman's Library 者，刊行迄今將及百年，括有子目約及千種，價廉而內容豐富，所收以古典爲主，間亦參入新著。就內容與售價之比，較一般出版物所減過半。其能如是，則以字較小，行較密，且由於古典作品得免對著作人之報酬，所減成本亦多。

余自中年始，從事出版事業，迄今四十餘年，中斷不逾十載。在大陸時爲商務印書館輯印各種叢書，多厲廉售之意，如萬有文庫一二集，叢書集成初編以及國學基本叢書等，其尤著者也。民五十三年重主商務印書館，先後輯印萬有文庫薈要，叢書集成簡編，漢譯世界名著甲編等，一本斯旨。惟以整套發售，固有利於圖書館與藏書家，未必盡適於青年學子也。

幾經考慮，乃略仿英國人人叢書之制，編爲人人文庫，陸續印行，分冊發售，定價特廉，與人人叢書相若；讀者對象，以青年爲主，則與前述叢書略異。本文庫版本爲四十開，以新五號字排印，與人人叢書略同；每冊定價一律，若干萬字以下，或相等篇幅者爲單冊，占一號；超過若干萬字或相等篇幅者爲複冊，占二號，皆依出版先後編次。每號實價新臺幣八元，

一改我國零售圖書向例，概不折扣。惟實行以來，發見間以萬數千字之差，售價即加倍，頗欠公允。研討再四，決改定售價，單號仍爲八元，雙號則減爲十二元，俾相差不過鉅，又爲鼓勵多購多讀，凡一次購滿五冊者加贈一單冊，悉聽購者自選。區區之意，亦欲藉此而一新書業風氣，並使購讀者得較優之實惠而已。

抑今後重印大陸版各書，除別有歸屬，或不盡適於青年閱讀者外，當盡量編入本文庫。同時本文庫亦儘可能搜羅當代海內外新著，期對舊版重印者維持相當比例。果能如願，則本文庫殆合英國人人叢書與家庭大學叢書 Home University Library 而一之也。

數年之間，取材方面，時有極合本文庫性質，徒以篇幅過多，不得不割愛者，因自五十八年七月起新增特號一種，售價定爲二十元，俾本文庫範圍益廣，而仍保持定價一律之原則。惟半年以來，紙價工價均大漲，祇得將特號面數酌予調整。凡初版新書，每冊在二百一十面至三百面者，或景印舊版，每冊在三百一十面至五百面者，均列入特號，事出不獲已，當爲讀書界所共諒也。

中華民國五十九年一月五日王雲五識

註釋者序

本書取材自 **The Harvard Classics** 第二十七和二十八兩冊。精選出的七篇文章中，有五篇是英國作家的作品，兩篇是美國作家的作品。所有作家皆為十九世紀的並世之傑；文體包括論說、描寫、傳述。論說文立論精闢；描寫文細膩精緻；傳述文則活潑生動，因此讀者一書在手，除可怡悅心目，獲得啓示外，尙能增進英文程度，誠一舉而數得也。

藉背誦單字與文法來學習英文，乃是我國學生的通病。是以花費六年工夫不能閱讀淺顯文章，猶如記憶花卉名稱與種類，而無從欣賞花卉芳美一樣的可惜可嘆。註者有鑑於此，特從 **The Harvard Classics** 中精選出適合於我國學生程度的文章，將比較偏僻疑難的字句、成語和文法結構加以摘取，並加註釋。註釋中並將一字數義的字一一列出，加以例句解說，以期讀者舉一反三，靈活運用。

註者一向反對學生閱讀坊間暢銷的中英對照書籍，蓋以學者每捨難就易，只看譯文；至於英文部分則隨便瀏覽，不求甚解。如此而企望英文進步，無異捨本逐末，緣木求魚。如果學者能夠耐心詳讀原文，逐字逐句求其會通，遇有疑難即查看書後註解（如註解未及或尙有疑難，當自查字典），則所學英文才能紮實，才算「活英文」。

本書適合高中、大專學生以至社會青年進修之用。由於疑難之字詞只在首次出現時加以註解，以後出現即不重註，因此讀者最好從頭閱讀，循序漸進。

譯事難，「註事」更難；註者才疏學淺，疏陋不當之處在所難免，尙祈海內外賢明不吝指正。

簡清國 中華民國六十一年三月一日

英 美 散 文 選 粹
ESSAYS
ENGLISH AND AMERICAN

附 詳 細 註 釋
簡 清 國 註

CONTENTS

	PAGE
THE EDUCATION OF WOMEN	1
BY DANIEL DEFOE	
A TREATISE ON GOOD MANNERS AND GOOD BREEDING	5
BY JONATHAN SWIFT	
A LETTER OF ADVICE TO A YOUNG POET	11
BY JONATHAN SWIFT	
THE IDEA OF A UNIVERSITY	
I. WHAT IS A UNIVERSITY?	30
II. SITE OF A UNIVERSITY	39
BY JOHN HENRY NEWMAN	
WALKING	52
BY HENRY DAVID THOREAU	
ON THE DEATH OF ESTHER JOHNSON (STELLA)	84
BY JONATHAN SWIFT	
ABRAHAM LINCOLN	94
BY JAMES RUSSELL LOWELL	

THE EDUCATION OF WOMEN

I HAVE often thought of it as one of the most barbarous¹ customs in the world, considering us as a civilized and a Christian country, that we deny the advantages of learning to women. We reproach the sex every day with folly and impertinence²; while I am confident, had they the advantages of education equal to us, they would be guilty of less than ourselves.

One would wonder, indeed, how it should happen that women are conversible³ at all; since they are only beholden⁴ to natural parts⁵, for all⁶ their knowledge. Their youth is spent to teach them to stitch⁷ and sew or make baubles⁸. They are taught to read, indeed, and perhaps to write their names, or so; and that is the height of a woman's education. And I would but ask any who slight the sex for their understanding, what is a man (a gentleman, I mean) good for, that is taught no more? I need not give instances, or examine the character of a gentleman, with a good estate, or a good family, and with tolerable parts; and examine what figure he makes for want of education.

The soul is placed in the body like a rough diamond; and must be polished¹¹, or the lustre of it will never appear. And 'tis manifest, that as the rational soul distinguishes us from brutes; so education carries on the distinction, and makes some less brutish than others. This is too evident to need any demonstration. But why then should women be denied the benefit of instruction? If knowledge and understanding had been useless additions to the sex, GOD Almighty would never have given them capacities; for he made nothing needless. Besides, I would ask such, What they can see in ignorance, that they should think it a necessary ornament to a woman? or how much worse is a wise woman than a fool?

or what has the woman done to forfeit¹² the privilege of being taught? Does she plague¹³ us with her pride and impertinence? Why did we not let her learn, that¹⁴ she might have had more wit? Shall we upbraid¹⁵ women with folly, when 'tis only the error of this inhuman custom, that hindered them from being made wiser?

The capacities of women are supposed to be greater, and their senses quicker than those of the men; and what they might be capable of being bred to, is plain from some instances of female wit, which this age is not without. Which upbraids us with Injustice, and looks as if we denied women the advantages of education, for fear they should vie¹⁶ with the men in their improvements. . . .

[They] should be taught all sorts of breeding suitable both to their genius and quality. And in particular, Music and Dancing; which it would be cruelty to bar¹⁷ the sex of, because they are their darlings. But besides this, they should be taught languages, as particularly French and Italian: and I would venture the injury of giving a woman more tongues than one. They should, as a particular study, be taught all the graces of speech, and all the necessary air¹⁸ of conversation; which our common education is so defective in, that I need not expose it. They should be brought to read books, and especially history; and so to read as to make them understand the world, and be able to know and judge of things when they hear of them.

To such whose genius would lead them to it, I would deny no sort of learning; but the chief thing, in general, is to cultivate the understandings of the sex, that they may be capable of all sorts of conversation; that their parts and judgements being improved, they may be as profitable in their conversation as they are pleasant.

Women, in my observation, have little or no difference in them, but as they are or are not distinguished by education. Tempers, indeed, may in some degree influence them, but the main distinguishing part is their Breeding.¹⁹

The whole sex are generally quick and sharp. I believe, I may be allowed to say, generally so: for you rarely see them lumpish²⁰ and heavy, when they are children; as boys

will often be. If a woman be well bred, and taught the proper management of her natural wit; she proves generally very sensible and retentive.²¹

And, without partiality,²² a woman of sense and manners is the finest and most delicate part of GOD's Creation, the glory of Her Maker, and the great instance of His singular regard to man, His darling creature: to whom He gave the best gift either GOD could bestow²³ or man receive. And 'tis the sordidest²⁴ piece of folly and ingratitude in the world, to withhold²⁵ from the sex the due lustre which the advantages of education gives to the natural beauty of their minds.

A woman well bred and well taught, furnished with the additional accomplishments of knowledge and behaviour, is a creature *without comparison*. Her society is the emblem²⁶ of sublimer enjoyments, her person is angelic,²⁷ and her conversation heavenly. She is all softness and sweetness, peace, love, wit, and delight. She is every way suitable to the sublimest wish, and the man that has such a one to his portion, has nothing to do but to rejoice in her, and be thankful.

On the other hand, Suppose her to be the *very same* woman, and rob²⁸ her of the benefit of education, and it follows—

If her temper be good, want of education makes her soft and easy.

Her wit, for want of teaching, makes her impertinent and talkative.

Her knowledge, for want of judgement and experience, makes her fanciful and whimsical.²⁹

If her temper be bad, want of breeding makes her worse; and she grows haughty,³⁰ insolent,³¹ and loud.

If she be passionate, want of manners makes her a termagant³² and a scold,³³ *which is much at one with Lunatic.*³⁵

If she be proud, want of discretion³⁶ (which still is breeding) makes her conceited, fantastic, and ridiculous.

And from these she degenerates³⁷ to be turbulent,³⁸ clamorous, noisy, nasty, the devil! . . .

The great distinguishing difference, which is seen in the world between men and women, is in their education; and this is manifested by comparing it with the difference between one man or woman, and another.

And herein it is that I take upon me to make such a bold assertion, That all the world are mistaken in their practice about women. For I cannot think that GOD Almighty ever made them so delicate, so glorious creatures; and furnished them with such charms, so agreeable and so delightful to mankind; with souls capable of the same accomplishments with men: and all, to be only Stewards of our Houses, Cooks, and Slaves.

Not that I am for⁴⁰ exalting⁴¹ the female government in the least: but, in short, *I would have men take women for companions, and educate them to be fit for it.* A woman of sense and breeding will scorn⁴² as much to encroach⁴³ upon the prerogative⁴⁴ of man, as a man of sense will scorn to oppress the weakness of the woman. But if the women's souls were refined and improved by teaching, that word would be lost. To say, the *weakness* of the sex, as to judgement, would be nonsense; for ignorance and folly would be no more to be found among women than men.

I remember a passage,⁴⁵ which I heard from a very fine woman. She had wit and capacity enough, an extraordinary shape and face, and a great fortune: but had been cloistered⁴⁶ up all her time; and for fear of being stolen, had not had the liberty of being taught the common necessary knowledge of women's affairs. And when she came to converse in the world, her natural wit made her so sensible of the want of education, that she gave this short reflection on herself: "I am ashamed to talk with my very maids," says she, "for I don't know when they do right or wrong. I had more need go to school, than be married."

I need not enlarge⁴⁷ on the loss the defect of education is to the sex; nor argue the benefit of the contrary practice. 'Tis a thing will be more easily granted than remedied.⁴⁸ This chapter is but an Essay at the thing: and I refer the Practice to those Happy Days (if ever they shall be) when men shall be wise enough to mend it.

A TREATISE ON GOOD MANNERS AND GOOD BREEDING

GOOD manners is the art of making those people easy with whom we converse.

Whoever makes the fewest persons uneasy is the best bred in the company.

As the best law is founded¹ upon reason, so are the best manners. And as some lawyers have introduced unreasonable things into common law, so likewise many teachers have introduced absurd things into common good manners.

One principal point of this art is to suit our behaviour to the three several degrees of men; our superiors, our equals, and those below us.

For instance, to press² either of the two former to eat or drink is a breach of manners; but a farmer or a tradesman must be thus treated, or else³ it will be difficult to persuade them that they are welcome.

Pride, ill⁴ nature, and want of sense⁵, are the three great sources of ill manners; without some one of these defects, no man will behave himself ill for want of experience; or of what, in the language of fools, is called knowing the world.

I defy⁶ any one to assign⁷ an incident wherein reason will not direct us what we are to say or do in company, if we are not misled by pride or ill nature.

Therefore I insist that good sense is the principal foundation of good manners; but because the former is a gift⁸ which very few among mankind are possessed of, therefore all the civilized nations of the world have agreed upon fixing some rules for common behaviour, best suited to their general

customs, or fancies, as a kind of artificial good sense, to supply the defects of reason. Without which the gentlemanly part of dunces⁹ would be perpetually at cuffs¹⁰, as they seldom fail when they happen to be drunk, or engaged in squabbles¹¹ about women or play. And, God be thanked, there hardly happens a duel¹² in a year, which may not be imputed to one of those three motives. Upon which account, I should be exceedingly sorry to find the legislature make any new laws against the practice of duelling; because the methods are easy and many for a wise man to avoid a quarrel with honour, or engage in it with innocence. And I can discover no political evil in suffering bullies¹⁴, sharpers¹⁵, and rakes¹⁶, to rid the world of each other by a method of their own; where the law hath not been able to find an expedient.

As the common forms of good manners were intended for regulating the conduct of those who have weak understandings; so they have been corrupted by the persons for whose use they were contrived. For these people have fallen into a needless and endless way of multiplying ceremonies, which have been extremely troublesome to those who practise them, and insupportable to everybody else: insomuch that wise men are often more uneasy at the over civility¹⁷ of these refiners, than they could possibly be in the conversations of peasants or mechanics.

The impertinencies of this ceremonial behaviour are nowhere better seen than at those tables where ladies preside, who value themselves upon account of their good breeding; where a man must reckon¹⁸ upon passing an hour without doing any one thing he has a mind¹⁹ to; unless he will be so hardy²⁰ to break through all the settled decorum²¹ of the family. She determines what he loves best, and how much he shall eat; and if the master of the house happens to be of the same disposition, he proceeds in the same tyrannical manner to prescribe in the drinking part: at the same time, you are under the necessity of answering a thousand apologies for your entertainment. And although a good deal²² of this humour is pretty well worn off among many people of the best fashion, yet too much of it still remains, especially in the country; where an honest gentleman assured me, that

having²⁴ been kept four days, against his will, at a friend's house, with all the circumstances of hiding his boots, locking up the stable, and other contrivances of the like nature, he could not remember, from the moment he came into the house to the moment he left it, any one thing, wherein his inclination was not directly contradicted; as if the whole family had entered²⁵ into a combination to torment him.

But, besides all this, it would be endless to recount the many foolish and ridiculous accidents I have observed among these unfortunate proselytes²⁶ to ceremony. I have seen a duchess²⁷ fairly²⁸ knocked down, by the precipitancy²⁹ of an officious³⁰ coxcomb running to save her the trouble of opening a door. I remember, upon a birthday at court, a great lady³¹ was utterly desperate by a dish of sauce³² let fall by a page directly upon her head-dress and brocade,³³ while she gave a sudden turn to her elbow upon some point of ceremony with the person who sat next her. Monsieur Buys, the Dutch envoy, whose politics and manners were much of a size, brought a son with him, about thirteen years old, to a great table³⁴ at court. The boy and his father, whatever they put on their plates, they first offered round in order, to every person in the company; so that we could not get a minute's quiet during the whole dinner. At last their two plates happened to encounter, and with so much violence, that, being china, they broke in twenty pieces, and stained³⁵ half the company with wet sweetmeats and cream.

There is a pedantry³⁶ in manners, as in all arts and sciences; and sometimes in trades. Pedantry is properly the overrating any kind of knowledge we pretend to. And if that kind of knowledge be a trifle³⁷ in itself, the pedantry is the greater. For which reason I look upon fiddlers³⁸, dancing-masters, heralds, masters of the ceremony, &c. to be greater pedants than Lipsius, or the elder Scaliger. With these kind of pedants, the court, while I knew it, was always plentifully stocked; I mean from the gentleman usher³⁹ (at least) inclusive, downward to the gentleman porter; who are, generally speaking, the most insignificant race of people that this island can afford, and with the smallest tincture⁴⁰ of good manners, which⁴¹ is the only trade they profess. For being wholly illiterate, and conversing chiefly with each other, they

reduce the whole system of breeding within the forms and circles of their several⁴⁶ offices; and as they are below the notice of ministers, they live and die in court under all revolutions with great obsequiousness⁴⁷ to those who are in any degree of favour or credit, and with rudeness or insolence to everybody else. Whence I have long concluded, that good manners are not a plant of the court growth: for if they were, those people who have understandings directly of a level for such acquirements, and who have served such long apprenticeships to nothing else, would certainly have picked them up. For as to the great officers, who attend the prince's person or councils, or preside in his family, they are a transient⁴⁸ body, who have no better a title to good manners than their neighbours, nor will probably have recourse⁴⁹ to gentlemen ushers for instruction. So that I know little to be learnt at court upon this head, except in the material circumstance of dress; wherein the authority of the maids of honour must indeed be allowed to be almost equal to that of a favourite actress.

I remember a passage my Lord Bolingbroke told me, that going to receive Prince Eugene of Savoy at his landing, in order to conduct him immediately to the Queen, the prince said, he was much concerned that he could not see her Majesty that night; for Monsieur Hoffman (who was then by) had assured his Highness that he could not be admitted into her presence with a tied-up periwig⁵¹; that his equipage⁵² was not arrived; and that he had endeavoured in vain⁵³ to borrow a long one among all his⁵⁴ valets and pages. My lord turned the matter into a jest, and brought the Prince to her Majesty; for which he was highly censured by the whole tribe of gentlemen ushers; among whom Monsieur Hoffman, an old dull resident of the Emperor's, had picked up this material point of ceremony; and which, I believe, was the best lesson⁵⁶ he had learned in five-and-twenty years' residence.

I make a difference between good manners and good breeding; although, in order to vary my expression, I am sometimes forced to confound⁵⁷ them. By the first, I only understand the art of remembering and applying certain settled forms of general behaviour. But good breeding is

of a much larger extent; for besides an uncommon degree of literature sufficient to qualify a gentleman for reading a play, or a political pamphlet, it takes in a great compass of knowledge; no less than that of dancing, fighting, gaming, making the circle of Italy, riding the great horse, and speaking French; not to mention some other secondary, or subaltern⁵⁸ accomplishments, which are more easily acquired. So that the difference between good breeding and good manners lies⁵⁹ in this, that the former cannot be attained to by the best understandings, without study and labour; whereas a tolerable degree of reason will instruct us in every part of good manners, without other assistance.

I can think of nothing more useful upon this subject, than to point out some particulars, wherein the very essentials of good manners are concerned, the neglect or perverting⁶⁰ of which doth very much disturb the good commerce of the world, by introducing a traffic of mutual uneasiness in most companies.

First, a necessary part of good manners, is a punctual observance of time at our own dwellings, or those of others, or at third places; whether upon matter of civility, business, or diversion; which rule, though it be a plain dictate of common reason, yet the greatest minister I ever knew was the greatest trespasser⁶¹ against it; by which all his business doubled upon him, and placed him in a continual arrear.⁶² Upon which I often used to rally him, as deficient in point of good manners. I have known more than one ambassador, and secretary of state with a very moderate portion of intellectuals, execute their offices with good success and applause, by the mere force of exactness and regularity. If you duly observe time for the service of another, it doubles the obligation; if upon your own account, it would be manifest folly, as well as ingratitude, to neglect it. If both are concerned, to make your equal or inferior attend on you, to his own disadvantage, is pride and injustice.

Ignorance of forms cannot properly be styled⁶³ ill manners; because forms are subject to frequent changes; and consequently, being not founded upon reason, are beneath a wise man's regard. Besides, they vary in every country; and after a short period of time, very frequently in the same;

so that a man who travels, must needs⁶⁵ be at first a stranger to them in every court through which he passes; and perhaps at his return, as much a stranger in his own; and after all, they are easier to be remembered or forgotten than faces or names.

Indeed, among the many impertinencies that superficial young men bring with them from abroad, this bigotry⁶⁶ of forms is one of the principal, and more prominent than the rest; who look upon them not only as if they were matters capable of admitting of choice, but even as points of importance; and are therefore zealous⁶⁷ on all occasions to introduce and propagate⁶⁸ the new forms and fashions they have brought back with them. So that, usually speaking, the worst bred person in the company is a young traveller just returned from abroad.